

*Notes on Hebrew Etymologies from the Egyptian ANX. Enoch; Anoki; Enos. By J. P. Lesley.*

(Read before the American Philosophical Society, March 6, 1891.)

Forty years ago, in my Lowell lectures on the "Origin of Man," I gave my views of the Arkite symbolism embodied in the crux ansata, or ANX symbol of life. They were not accepted; but I still regard that line of investigation as one entirely germane to modern scientific research, and capable of bearing good fruit, although my application of it to the crux ansata is much less probable than I then thought it; for the latest archaeological results are rather in favor of regarding that symbol as a rude drawing of the human figure.

My present purpose is to direct attention to the influence which the universal use of this symbol in all ages of ancient Egyptian history must have exercised over the philology of surrounding races. Its name, ANX, the living, the alive, life, etc., was certainly the most sacred word in the Egyptian language; in general and constant use in their religious literature; on the lips of all their thinkers, and, in fact, of all classes of the population of the valley of the Nile, in all generations; and was embodied as an element in the personal names of pharaohs, nobles, priests, and common people; the evidence of which pervades the monuments and papyri. Every royal cartouche had the *anx* scrupulously written after it, usually with the *tat*, to mean *the ever-living, the immortal*. *Pu anx* is an instance of the designation of a pharaoh (Pierret). The use of the *anx* inside the cartouche was later; for example, in the Ethiopian kingdom, and by Psammeticus II and III. The granddaughter of Pianchi II was named *Anx-shap-n-ap*; the daughter of Takelot II, *Anx-karama-t*; a princess of the family of Psammeticus II, *Anx-ra-nefer-het*. Two places or cities in Egypt are known called *Xafra-anx* and *Aseksa-anx*, evidently dedicated to the memory of the Kas, or spirits, of those monarchs, one of whom built the second great pyramid of Gizeh. A quarter of the oldest capital of Egypt, Memphis, was known as *Anx-tau*, the life (or heart) of the two lands, Upper and Lower Egypt.

The word was popularly used, like our word "viands," for food of any kind that supports life. *Anx-am* was the name of a tree, used as we use the word "live-oak;" and Lepsius quotes a curious sentence of great interest to Hebrew scholars: "Ra, the sun, who makes the tree of life (*am n-anx*) green, producing things which issue from it," suggesting the "tree of life" (עֵץ הַחַיִּים, more properly *the tree of living things*) of the garden of Eden.

The Egyptians seem to have used *anxu*, also, as the general plural name for all flowers, the plainly living parts of plants.

The Egyptians called a mirror *anx*, because it represented the living object presented to it. They called the two eyes *anx-ti*, because the life of an animal is best seen in his eyes. But they gave, curiously enough,

the same name to the two ears, and only distinguished the terms apart in writing, by drawing the ideograph of eyes in the one case and of ears in the other. The pharaohs had two high officials, one called "his eyes in the south," and the other called "his ears in the north."

But *anẖ* not only meant to live, to be alive, but had another derivative meaning, with a very remarkable application to the story of Enoch, viz., *to lift oneself, to rise up* and stand, *resurrection* and *ascension*. This meaning it retains in modern Coptic, as ONK, *extulit, assurexit*. An inscription at Edfu uses it for "the sun rising in the east." At Denderah is a picture of a sacred boat, in which stands a lotus flower, from which a snake is rising into the air, with the legend: "The snake ascends (*anẖ*) from the lotus of the ship." On the sarcophagus of Besmut, at Luxor, is read, *anẖ-f*, etc.: "He ascends like the ten stars." Another inscription reads: "The stars ascend (*anẖu*) in heaven." And at Esne: "The stars ascend (*anẖu*) to do their duty in the night." At Abydos, an inscription to King Seti I, of the nineteenth dynasty (before the date of the Exodus), addresses him thus: "Thou goest up (*ẖa-k*) above the earth like the bark of Orion in its season; thou arisest (*anẖ-ta*) like the Star Sothis" (see Brugsch's Dict., pp. 198, 199).

The Hebrew tradition that the Hebrews came out of Egypt agrees with the fact that Moses, Aaron, Hur (named together, Exod. xvii, 10), Miriam, Achsaph (Caleb's daughter), Manassah (Joseph's son), and other early legendary personal names, are purely Egyptian. The intercourse of the two peoples was always intimate. The kings Asa, Amon and Manasseh had Egyptian names. Before the exile, the Hebrew colonies in the Delta were important. The Book of Genesis was not necessarily compiled at Jerusalem. The story of Joseph and Potipher's wife was based on the D'Orbigny papyrus. Adam and Seth seem to be the names of the two chief Delta deities Atum and Set. Noah and his wife seem to represent the Egyptian divine duad Nun and Nunt. There is nothing startling, therefore, in finding the *anẖ* in the name Enoch, whose legend forms an episode in the antediluvian list.

The occupation of Southern Syria by the Egyptians dates back to the most remote times. The cartouche of Snefru, first king of the fourth dynasty, builder of one of the great pyramids, is cut on the rocks of the Sinaitic peninsula, at the turquoise and copper mines. The Hebrew legend of the *Anakim* of the Hebron country gives Anak three sons with Egyptian names, Ahiman, Sesai, Tolmai, fathers of the three tribes of the Anakim. Whether there was any philological connection or not, the compilers of Exodus seem to have seen the *anẖ* in the name *Anak*, and described therefore the people as a giant race, analogous to the ghostly or demoniac Rephidim.

Remembering the large Greek element in the Delta far back in the centuries before Christ, and the Greek tradition that as Cadmus came from Phœnicia and settled Beotia, so Cecrops came from Sais in Egypt and settled Attica, bringing with him the goddess Neith (Pallas Athéné), we

might confidently expect many Egyptian words and names in Greece. Of these I will only allude to *Inachos* (*anch*), son of Oceanus and Tethys, who founded the Kingdom of Argos; and the sacred rivers *Inachos*, one in Argolis, the other flowing from Mount Pindus.

But to return to proper names in Hebrew; perhaps the most interesting of them all, in an etymological way, is that of *Enos*, the legendary grandson of Adam, in the second account of the creation in the fifth chapter of Genesis, the chapter which contains the name of Enoch. The word *Enos* is written, whether rightly or wrongly, אֲנוֹשׁ, and pointed so as to be pronounced *ānosh*. The same word, written and pointed in the same way, occurs in the 55th Psalm and Job v, 17, with the meaning *a man*, but usually appears in the Hebrew books with a collective meaning as *mankind*. It occurs in *Son of Man*, Ps. cxliv, 3. Isaiah viii, 1 is directed to write with a *man's stylus*, that is, in the vulgar or common or demotic scrip, so that everybody could comprehend. Like Adam (*man*) it had no plural. But in later days, as when the Book of Daniel was written, the third letter had been dropped and the word became *ansh*, or emphatically *anshā*, meaning *man*, *mankind*, *man as man*; and this gave the common plural *anshim*, *men*. It repeatedly occurs in this book in the phrase "Son of man." A still further contraction of it gave the popular form *AISH*, אִישׁ, *man*, with its feminine *aishē*, *woman* (as the Greek ἄνθρωπος, *one*, was contracted into ἄνθρωπος, with a closer connection between the two languages than Gesenius here suspected).

In the pronunciation of words we must keep in mind that until the age of printing spelling has always been optional, and pronunciation local. Words passed from ear to ear, not from eye to eye. The same word was pronounced gutturally or dentally or lingually by different races and individuals, and written accordingly. Words were clipped, and written accordingly. Every Egyptian, Hebrew or Greek scholar knows this. Whether the *Anch* was spelled with an aleph, heth or áyen, it remained the same word. In one part of Egypt it was pronounced *anχ*, in another part *ansh*; just as the East Germans say *ich*, the North Germans *ik*, and the West Germans *ish*, for the English *I*, which the Greeks and Romans pronounced *eg-o*, the Hebrews *anoki*, the old Egyptians *nuk*, and the Copts *anuk*. By reference to Admiral McCauley's Dictionary, published in our Transactions in 1882, you will see at the top of the first column, on page 22, "*Anχ*, life;" followed by "*Ansh*, to exist, to subsist." Other proofs it is unnecessary to adduce to show the practical identity of the Egyptian *Anχ*, *life*, and the Hebrew *Anosh*, *Ish*, *man*, *Enos*.

As to the genetic connection of *Anχ* and the Hebrew *Anoki*, *I*, the first personal pronoun, I would approach the subject with all possible caution. It is a fact that the pronoun was written *Ani*, without the *k*, especially in what Gesenius calls the "silver age of the Hebrew," Eccles. ii, 1, 11, 12, 15, 18, 20; iii, 17; iv, 1, 2, 4, 7; vii, 25. In Gen. xv, 7, and xxiv, 24, it stands alone (including the substantive verb) for *I am*. Schwartz, in his "Coptic Grammar," pp. 340, etc., seems to quite settle the fact that the final

guttural was not a characteristic element of the first personal pronoun. And yet Gesenius seems to feel no hesitation in saying that the Hebrew *Anoki* (ANKI) "is the *primary* and fuller form of *Ani*," being more frequent in the Pentateuch (but in general more rare) than the shorter form *Ani*; and in some of the later books, as the Chronicles and Ecclesiastes, wholly disappearing, just as the guttural of the Saxon has been lost in modern English, and that of the Franks in modern French. He notices that the form *Anoki* occurs on the Phœnician monuments and in the Chinese NGO. The Sanskrit used only the guttural *aha*, like the Greek, Latin, German, etc., while the Aramaic, Arabic, Abyssinian have lost it, and use the shorter nasal form of the pronoun. It seems hardly possible, therefore, to avoid the conclusion that ANK was the primitive form of the first personal pronoun, and that it stood in genetic relationship to the Egyptian symbol of life, the *anx*. Whether the symbol was constructed from the ideograph for *I* (a man with his arm bent pointing to his mouth) or not, I leave to the judgment of others.

But Gesenius remarks somewhere that *Anoki* is used in some Hebrew passages as an emphatic *I myself*. This would point to the constitution of the pronoun as a dissyllable, with a final KA, the well-known hieroglyph for the dead man's *spirit*.

I should like to draw attention to the identity of *ani*, the pronoun, and *ani*, the Hebrew (and generally Shemitic) word for *vessel*, not only a vase, urn, bucket, etc., for holding water especially, but also a *ship*. The human frame was called a *vessel* (of wrath or righteousness, of mercy, etc., etc.), and may easily have been originally regarded as the *vessel of life* par excellence. Were this idea feasible, it might return us to my former arkite (ship-mountain-water) interpretation of the *cruz ansata*.

*On an Important Boring Through 2000 Feet of Trias, in Eastern Pennsylvania. By J. P. Lesley.*

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The Eastern Oil Company's trial bore-hole on the Stern farm at Revere (Rufe's Corner), Bucks county, Pa., is 18 miles south of Easton, 16 miles north of Doylestown, 7 miles west of Riegelsville, 5 miles from Kintnersville, 8 miles from Munroe, 10 miles from Durham furnace, 1½ miles from Bucksville, 2½ miles from Ottsville, 4 miles from Ervina, and about 2 miles east of Haycock trap hill.

The following record was written from dictation of Mr. E. C. Rosenzi, 3414 Smedley street, Tioga, Philadelphia, February 25, 1891, Superintendent of the Company.

This is the first deep boring in the Mesozoic belt of Pennsylvania,